# UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

*Editors*

**John Haynes Holmes** **Francis Neilson**

## A Rising Tide—if Taken at the Flood—

*By* SYDNEY STRONG

## Implications on the Fundamentalist-Modernist Controversy

*By* WILLIAM IRVINE, M. P.

## India and the League of Nations

*By* D. N. BANNERJEA

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JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

UNITY Fellowship

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# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCIII THURSDAY, MARCH 13, 1924 NUMBER 2

### THE ELEGY OF THE KREMLIN BELLS.*

Peace to the quiet dead
And the unquiet soul—
Great peace from feet to head
While floods of time shall roll!

Far from your shouting West,
Here shall this sorrowed land
Take you to her dreaming breast,
And love and understand.

Let the old bells toll,
That long have tolled for sorrow,
Peace to your lonely soul
And Russia's glad tomorrow!

Chorus

"Place over him a stone
And write with a soft sigh,
*For people not my own*
*I laid me down to die.*"

*Poetry.* —*Marya Zaturensky.*

---

The scandal in Washington interests us from only a single point of view. Is it going to stir the American people to the organization of a third party? As revelations of what the Republican and Democratic parties really are, what they stand for, what they are doing, these oil revelations are nothing new. They are simply dramatizing a particularly acute instance of what is going on in Washington all the time in both the old parties. For this very reason, however, should they drive even into the minds of Main Street a clear understanding of the bi-partisan corruption which now is eating away the vitals of the state, and move them to have done with it for good and all. This means the third party. To what nobler undertaking could a man like LaFollette give himself at this moment than to the organization and leadership of such a party?

---

We hate to criticize Mr. Macdonald thus early, and we are not going to do so. But we are going to confess our disappointment at his action in regard to the naval estimates—action, by the way, in which he was supported by the Tories and opposed by the Liberals! What he did was to order the building of certain warships for the English navy. His defence was that these ships were for replacement—that the only way to disarmament or reduction of armaments is by mutual agreement among the nations, that pending such agreement England must keep her forces upon the sea intact. All of which we seem to have heard before, notably from a certain Winston Churchill, and all of which sounds strangely incongruous coming from the lips of a Labor Premier! We can't help wondering what Macdonald would do with these ships, if war came along as it did in 1914. At that time Macdonald rightly and nobly washed his hands of the whole dirty business. He refused to support England in her war policy —which means her moving of armies and fleets against Germany. But if you are not going to use warships under such provocation as existed at that time, *why build them?* Macdonald's arguments are identically the arguments of all the ministries which have preceded his. If logic is logic, this must mean that, if another 1914 crisis came along, Macdonald would do exactly what Asquith did. The thing seems unthinkable—but so does this recent action of authorizing the construction of the new warships. What is pacifism, if a pacifist like James Ramsay Macdonald can adopt this policy within a month of his accession to power? Macdonald had some trouble with his followers on this occasion. He will have more, if he continues.

---

Not for one single instant has UNITY ever had any use for the League of Nations' program for the relief and rehabilitation of Austria. This program has had a plausible appearance of excellence, and has unquestionably saved the unhappy fragment of the former Empire from extinction at this moment. A loan to any pauper would save him for a few days from starving, would it not? But we have insisted in the face of almost unanimous enthusiasm over what the League has done, and almost unanimous confidence that Austria, and with Austria Europe herself, has been saved, that what is taking place is specious, and that the last condition is certain to be worse than the first. What has happened is that Austria has been robbed of her nationality, reduced to the abject status of a dependency, given a momentary appearance of prosperity, to the advantage of nobody but the international bankers who furnished the loan and are now exploiting the people for payments on interest and capital. It is about time, of course, that evidence began to appear in substantiation of our skepticism—and just this is now happening. Thus in a despatch from Vienna to the New York *Times* loudly proclaiming the news that Austria will probably balance her budget by the end of this year, it is added as an afterthought that it still remains a question

*Written in memory of John Reed.

whether the economic life of Austria can support for any length of time the heavy load of taxation through which the Government succeeded in reducing the deficit. . . The strain of taxation on individuals . . . has been very heavy, in fact much heavier than the League of Nations Financial Committee had foreseen.

Here you have it! Austria reduced to the condition of Hayti, her people made peons for the paying of taxes on enormous loans, and everything beautiful—for the bankers! If this is what the restoration of Europe means, God help the people! But of course it means nothing of the sort.

---

A few days after the *Times* published the despatch referred to just above, Commissioner General Zimmermann, the dictator in charge of Austrian affairs, made his monthly report to the Council of the League. The newspapers kept silent about it, for the very good reason that the report was anything but encouraging. For the first time—and yet, as we have said, it was inevitable from the beginning!—we have a report that is flatly pessimistic. The Commissioner confesses that he is seriously concerned about certain aspects of the situation. Thus he discovers that "it is perhaps open to discussion whether all the figures that were fixed in the autumn of 1922 can be conformed to"—a very mild way of saying that all the lovely estimates and prospects given to the world at the time when Austria was taken over by the League, have proved, or are proving, to be pipe-dreams. Then the Commissioner takes courage, and declares that, none the less, "the program laid down in 1922 must be followed." Sure! keep right on with the operation, though it is obviously killing the patient! Expenses must be cut down, though it increases unemployment and poverty; taxes must be raised, though they strangle the people to death. "There is still much to do," says Zimmermann, "and it is my duty to see that it is done." If anything could be grimmer than this, we would like to see it. The fact is the helpless Austrians are in the hands of the international bankers—and they will remain there till they are bled white. And as though this criminal folly were not enough, it is now proposed to put Hungary through the same mill! Alas, for the League of Nations, and for the wretched peoples who are made the objects of its benevolence!

---

We have come across a curious and highly significant statement in *America* (February 16) about the religious situation in Russia. Of course we have been told a thousand times that persecution has reigned there ever since the atheistical Bolshevists came to power. In the old days under the Czar, we are led to suppose that freedom of religious worship was everywhere enjoyed; but with the advent of Lenin and his fanatics, churches were closed, altars plundered, priests murdered, and religion in general put under the ban. So runs the lurid tale! Now comes an interesting side-light in an article by Princess M. E. Almedingen in *America* as cited above.

"There are in Russia to-day," she says, "about 1000 religious denominations, all of which have some part in the volcanic spiritual process now going on in that country. But there is one religious body which, though substantially affected by the changes brought about with the revolution, seems not to have profited by this change, at least externally."

The author then refers to the Old Believers, the so-called Rascolnicki, who "alone of all sects are primarily and essentially Russian." Then comes the remarkable statement which is the occasion of this editorial.

*The revolution freed them* (the Old Believers), *as well as all other religious denominations in Russia, from the yoke and the control of an ecclesiastically tyrannical government.* It would appear, however, that the Old Believers had not taken the slightest advantage of the privileges thus offered them.

Note the words! "freed from the yoke . . . privileges thus offered"!! This, mind you, the testimony of a Princess in a Roman Catholic magazine! How empty all the current charges of religious persecution in Russia when confronted with this unconscious piece of testimony! The fact is, of course, that religion is freer in Russia than in most European countries, and as free as in any.

---

The ninetieth birthday (March 20th) of Charles William Eliot is one which the American people should delight to recognize and honor. Le Baron Russell Briggs, in his impressive tribute in the current *Atlantic Monthly*, declares that President Eliot "is the greatest figure in the history of American education, (and) the foremost citizen of the United States." We hold this to be a correct estimate—and correct, also, Dr. Briggs's tracing of this pre-eminence to "the steadily increasing greatness of (Eliot's) character and life." Questions of idea and opinion, all matters of agreement and disagreement, become utterly insignificant when brought into the presence of such a man. His intellectual power, of course, has been of the first order; such power, applied to the field of statesmanship, would have made an epoch in the political history of America comparable in every way to the epoch actually achieved in the history of Harvard college. His noble speech did more than any other single influence to establish a new type of public orator and a new dignity in public discussion. His judgment of men, his capacity for work, his resolute will, were all amazing. But it is character that remains the central feature of his life—character controlled and fashioned by an iron discipline, which itself controlled and fashioned his measured speech, his simple literary style, his august demeanor, his passion for truth and justice, his unselfish purpose unfalteringly devoted to humane ideals. This man is of character all compact—an immortal witness to the folly of indulgence as a substitute for discipline! And now he reaps his reward in a body unbent, a mind undimmed, a vigor unabated, at ninety years of age! What a man—and what a life!

Mr. Augustus Thomas, executive chairman of the Producing Managers Association, himself a famous playwright, has recently been saying some decidedly startling things about the theatre in America. If his facts are correct, then this most important of all cultural institutions is steadily, even rapidly, disappearing from the life of the country. Thus, in the last three years, the number of theatres devoted to the spoken drama has decreased from 1200 to 400. The number of cities and towns having one or more houses of this type has been reduced in the same short period from 800 to 200. This is pretty serious business! Think of it—only 200 communities, large or small, in this country, in which men and women can see a play performed by professional artists! Millions of people who never see a drama, unless they travel to some one of the great cities! Even those towns which still have legitimate theatres never see anything these days but the sure-fire popular plays. "Abie's Irish Rose" travels the circuit, while "R. U. R." begins and ends its run on Broadway. The "movies" are of course partly responsible for this lamentable situation, and they certainly furnish abundant entertainment for metropolis and village cross-roads alike. But we have never at any time been able to see wherein even the best "movie" is any adequate substitute for even the mediocre play. The appeal is altogether different, and on an altogether lower plane. Living in New York has its trials and disadvantages, but there is almost infinite compensation in being able to witness of an evening Rostand's "Cyrano de Bergerac," Shaw's "St. Joan," Sutton Vane's "Outward Bound," Molnar's "Swan," Zona Gale's "Mr. Pitt," and Shakespeare's "Antony and Cleopatra."

A valued friend has challenged our assertion that a face is an index of character. In this matter we have no pride of opinion. We are pretty sure that the generalization is not universal, and thus would break down on occasion. But it is still our belief, none the less, that the face tells the story of the inward life. The flesh is moulded by our thoughts, passions and ideals as clay is moulded by the sculptor's hand. Examples multiply far beyond the few which we cited in our recent editorial. Here is ex-Senator Fall! Is not his countenance the perfect countenance for a highway robber? Should not one look have convinced President Harding that nothing within the reach of this man's clutch was safe? By contrast, look at Senator LaFollette!—nervous energy, boldness, self-reliance, the love of battle, an iron will and an honest heart written in every line of his face, even in every hair of his head! We think we are right in this matter; and find confirmation of our thought in a notable passage in James Matthew Barrie's little book, "Courage," which is his Rectorial Address at St. Andrew's in 1922. Speaking to the students about the autobiographies they might some day write, he said:

> But do not put your photograph at all ages into your autobiography. That may bring you to the ground. "My Life; and what I have done with it"; that is the sort of title, but it is the photographs that give away what you have done with it. Grim things, those portraits; if you could read the language of them you would often find it unnecessary to read the book. The face itself, of course, is still more tell-tale, for it is the record of all one's past life. There the man stands, there in the dock, page by page; we ought to be able to see each chapter of him melting into the next like the figures in a cinematograph. Even the youngest of you has gotten through some chapters already. . . In youth you tend to look rather frequently into a mirror. . . You say, "What an interesting face; I wonder what he is to be up to?" Your elders do not look into the mirror so often. We know what he has been up to. As yet there is unfortunately no science of reading other people's faces; I think a chair for this should be founded in St. Andrew's" (pages 27-29).

## A Rising Tide—if Taken at the Flood—

In a recent journey from New York to Seattle I was delighted to find many ministers and laymen moved by a strong passion against war. In Denver, Kansas City, St. Louis, Chicago, Cleveland, I met ministers who had enlisted in the War, but had since repented, because their eyes were opened; who had from the pulpit declared, "Never again!" Some of these men had gone back to former charges and humbly acknowledged their errors to the congregations they "had led astray."

There is evidently a rising tide of emotion and sentiment against war. A group of students at our Washington State University took fire at the Indianapolis Convention and are still going out preaching our anti-war evangelism. One of the leading preachers of Seattle has just closed a series of five "War" sermons, in which he consistently assumed a "no-part-in-war" attitude. During the war he was prominent in sanctioning America's entry into war. He openly announces that he made a gross mistake. I find that Kirby Page's booklet on "War" has had a profound effect. One man in Portland (Oregon) has used a thousand copies.

How can advantage be taken of this rising tide of anti-war sentiment? How can it be harnessed so as to lead to war's abolition?

One fact ought to be squarely faced. Reaction from war is no new thing. It is like the "morning after" a debauch—and war is a debauch. What drunkard doesn't rub his eyes with shame and penitence when he sobers up and sits down in the midst of the wreckage of his home?

I refer to this, not to discourage, but to avoid disillusionment. Only yesterday—as I write—I met a neighbor, Byron Phelps, who told me that he had served in the Civil War. He was in the cavalry. "I was wounded twice. I did my duty—but I have been damning war ever since." "How did the people feel

about war after it was over?" "Why, for ten years they hated the thought of it. It would have been impossible to raise an army. Then they began to talk about a 'White Navy' in Washington, and people lost their hate of war, when they lost memory of its evils."

The rising tide of anti-war sentiment must be taken advantage of *now*. The rising tide is genuine, but it must be realized that it is largely emotional. It is the cry of the people feeling their way out of hell.

It ought to be taken advantage of, by turning it into a powerful anti-war evangelism. Men as energetic and direct as Dwight L. Moody should go out to evangelize for peace and to call men to repentance. Something like the "Woman's Crusade" against the saloons of Ohio, or like Carrie Nation's hatchet campaign against the Bottle-demon in Kansas should spring up.

If this rising tide against war is powerful it will break out into new and unexpected forms. Recruiting stations will be picketed by praying women. Women will wear crepe for the nation's sin. Spirits like William Lloyd Garrison will declare that the Conscription Act was a "Covenant with hell"; will declare that no follower of Jesus Christ will put on the uniform of a soldier; that war is simply collective murder, that war today, by gas and bomb, is the act of a demoniac and coward. Fathers will withdraw their sons from universities that have compulsory drill.

Is this rising tide to rise and then recede with no repentance, no action? Or will it be harnessed? Will there spring out of it—as the Anti-Saloon League sprang out of the Woman's Crusade—an Anti-war League that will coolly and scientifically proceed to work for the abolition of war? Let us hope so.

The time has come for action. The angels' chorus has been sung for 2,000 years—"Peace on earth!" The argument against war is all in. War has no reason in ethics or economics. The time has come for action—pretty direct action at that. The time to harness the rising tide is *now*.

Who will do it? It has been suggested that the Quakers might do it. They have earned the right to the position of honor. They have a fairly clean record. They have the confidence of the world. Their name is the best loved American name in Europe. It has been suggested that they head a great world-wide anti-war movement—similar to their relief movement, in which men and women would throw themselves for bare expenses. We believe the world would listen to them as to no other. A dozen men like Henry Scattergood, who should call the peoples from war to peace, and point out the "way of salvation" as found in the spirit and ethics of Jesus, would mightily stir the nations. Other movements would be born, and the rising tide might carry us to the abolition of war.

If not the Quakers, who will do it? The Fellowship of Reconciliation has a fine record. It might become the rallying centre—as it has already for some movements.

The most effective movement may start in some obscure village—as did the Woman's Crusade. Some one, some group, on fire with anti-war passion, ready to go out for action; those who will not compromise with the vile institution of war any more than Garrison would compromise with slavery—may start to harness the anti-war tide that is rising.

Who will do it, and *now?* Whoever does it will do what is imperatively needed. The nations need to be cured of their debauchery, not merely to be sobered up, so as to be ready for another spree with hell and dance with death.

SYDNEY STRONG.

## Jottings

"The practice of religion is as free in Russia as in any country of Europe." This is the statement of Bishop Blake, of the Methodist Church. How long is it going to take the American people to understand that fact?

---

Dr. Henry R. Hatfield, Professor of Accounting in the University of California, rises up to remark as follows:

> Think of the world we old fools created for our offspring, and you will realize that war, capitalism and strife are the predominating features. No wonder the younger generation is disgusted with the disorderly confusion of the world.

If Dr. Hatfield understands business accounting as well as he does social accounting, he must be a great teacher.

---

The Macdonald ministry has followed the release of Gandhi with the release of all the political prisoners in Egypt. This is magnificent! But we can't help asking what this means from the standpoint of all the official announcements months ago that England has withdrawn from Egypt and left that country? We see only confirmation of our opinion, stated in these columns at the time, that these announcements were only so much "bunk." England is in Egypt, and she will stay there.

---

Briand declares that France's real defense against Germany is "moral power." Exactly! But Poincaré doesn't seem to know it. And Briand didn't know it when he sat at the head of the French delegation at the Washington Conference. What do such words mean if they do not mean what they seem to mean?

---

Whatever Mr. Harding may or may not have done, he did at least fulfill his promise to take us back to "normalcy"—the normalcy of a government used exclusively for private interests.

The *Continent* is tremendously impressed by the fact that 90 per cent of the members of Congress are members of some church. Seventy-six (76) senators and 373 representatives belong to some denomination, while, of the remaining 10 per cent, the majority are consistent though not actual members. "These facts," says the *Continent*, "indicate clearly the loyalty of the American people to the Christian church." Perhaps! But what about Luke 6:46?

J. H. H.

# Implications on the Fundamentalist-Modernist Controversy

A Message to Religious Liberals.

Recently a controversy on doctrinal lines between representatives of the Fundamentalist thought and those representing the Modernist view has taken place in New York. The controversy has created considerable heat and has attracted a good deal of attention.

We are not much concerned about the subject matter of the New York debate, nor much interested in whose favor an impartial judge might award a decision, but, we are interested rather in the implications of the attitude of the Liberal movement in religion towards other religious bodies and toward other religions, as well as in the implication respecting the function of a Liberal movement in the whole realm of religion.

Froude gave utterance to a truth, which Unitarians do well to note, when he said: "Reason is no match for superstition, and one great emotion must be expelled by another." In other words—It is Love that overcometh the world.

The many absurd and contradictory doctrines of orthodoxy have been reasoned out of existence for centuries, and yet these doctrines still exist. Why? Because they do not depend upon reason. Indeed the more unreasonable they are the more they appear to be true and of Divine origin to those who hold them. Prove to your heart's content, if you will, that the Absolute Sovereignty of Deity is incompatible with the absolute freedom of man's will, or that Natural Law forbids the virgin birth, people who believe those things before will believe them after you have proved them false, and revile you for reasoning about sacred things. This is the universal testimony of history, and its lesson to Liberals should be clear and of great practical value.

The lesson is that while Liberals have been striving to become the "head" of religion, in order to guide its thinking, they should have tried to become its "heart," so as to have been able to direct its emotions.

No one will say that I underestimate the value of reason, nor that I despise a noble thought merely because I contend that we cannot uproot religious dogma by argument, no matter how reasonable. Moreover a doctrinal controversy does not usually result in wisdom gained, but it does retard the development of the true religious spirit.

As an organization we may have to think by ourselves, but as a movement, we must feel with all mankind. While we cannot have too much reason, we may have too little of other equally important faculties.

Religious argument between the units of the Christian faith is the adoption of military tactics in the spiritual world. True the debaters may be friends, keep the rules of debate as agreed upon, smile at each other even while delivering the most crushing blow, or while driving home the sharpest lancet of sarcasm, and they may even shake hands when it is all over, each returning with the same opinion which he held before, only the more convinced. Nations at war fight just that way. They protest that they have no quarrel with each other as people, but that it is each other's ambitions they detest; they agree to fight according to the "Hague," or some other such rules, and when the quarrel is done they will shake hands with each other over a million graves.

Fighting intellectually is just as futile of results in religion, as wars have been in economics and politics. A war settles nothing, but starts a lot; an argument in religion settles nothing, but creates ill feeling. A religious controversy is an exhibition of the fighting attitude. What man by fighting ever found God? Those who seek truth and the promotion of the spirit of brotherhood must not meet either as belted knights or as learned professors, but in the simplicity of a little child.

Doctrine is a non-essential. Why fight over a non-essential?

The Liberal in religion measures religious achievement by the character of the individual, of the church or of the community concerned. This being the case, Liberals must be as logical in consideration of their own affirmations as they have been in respect to the orthodox doctrines. If so the mere worsting of another in an argument can bring no possible advantage either to the organization or the movement since it does not involve character. But if we can exhibit a nobler devotion to the "eternal worth while," if actuated by that something more sublime and far more deeply interfused, we can lead a world of estranged brothers into a fellowship in the Fatherhood of God, it might be accounted of higher merit.

Such doctrines as the infallibility of the Bible, the Virgin birth, the depravity of man, and the atonement may all appear to us as wasted skeletons dug from that strata of history formed when mankind was a child. Even so, what possible good—beyond the satisfaction of an intellectual vanity which is not good—can come to us or to anyone else if we were to arrange these skeletons on the stage of public thought and then with a mighty club knock each one of them into a heap of rattling wasted bones? An action of this kind reveals to the onlooker only those things or ideas which we do not believe and which we do not want. But we cannot help ourselves or others by what we do not believe, it is what we do think and do want that counts.

"Character," say the Liberals, "is the test," and not opinions or doctrines. Suppose we apply the test: Will we not find that Roman Catholics have achieved noble characters while believing in the infallibility of the Pope; Protestants become worthy while holding to the depravity of man; in short, that people of every denomination have achieved good characters, though all think and believe differently. Jesus, Buddha, Confucius and Socrates; St. Francis, Cardinal Newman, Wesley, Livingstone, Gordon, Muller, Channing and

Emerson all stand near to each other when measured by character, but would be driven far apart if emphasis were to be placed on their intellectual eccentricities.

It is better that we set forth that unity of spirit in which these great men have lived than to divide ourselves by debating over their different notions. For surely their notions were less essential than even they themselves thought, seeing they all arrived at moral and spiritual greatness despite their differences.

In view of this and seeing also that we have chosen character as the highest proof of religious values, do we not at least seem to depart from this position were we to take much pains in a controversy to prove that the views of others are wrong. Further, do we not also imply by entering a doctrinal debate that the aim of the Liberal movement is to get other people to think exactly as we do? Than this there could be no greater error, nor could the Liberal position in religion be more falsely set forth.

It is to promote Unity—the unity of the spirit in the bonds of brotherhood—that is the distinctive task of Liberals. It is our task for no other reason than that we have discovered the non-essential character of doctrine. Those who place virtue in doctrine try to get all people to believe as they do, even though the whole history of the world clearly shows this to be impossible. Liberals on the other hand have seen and frankly acknowledge that all religions as well as all denominations have produced holy lives and noble characters, and so they urge Unity of Spirit in spite of intellectual diversity. Let him who is a Catholic, a Methodist or a Presbyterian be the same still, only let him give true devotion to that God, ideal or principle which has claimed his life. For it is what a man tries to be that really matters. All that he has tried to be and is not, that is he to God.

Taking the attitude and method rather than the combative or proselytizing method we may hope to win the world's heart for a common brotherhood. If we can win him by the way of love, then no doubt if our way of thinking proves to be nearer the truth than his, in time he will be one with us in attitude of mind as well as in spirit.

We cannot by argument make a Liberal out of one who has been schooled in orthodoxy, and if we could we should have to say with Emerson when he was taunted for having failed to find one follower after twenty-five years, "What should I do with them if they came to me? I should have to send them back to themselves." A sapling may be transplanted to a new field successfully, but if you pull an old tree up by the roots, transplanting it even to a more beautiful and richer field, its leaves will wither and its branches and trunk become kindling wood. Better leave it growing where it is—a living thing affording protection and beauty to those who seek its shade, than to see it standing a barren leafless trunk in a richer soil.

We must make common cause with all religions and all denominations. We agree with the truth, that while there are many religions there is only one religion. It follows then that if a man engages himself to the task of destroying the religion of a Hindoo or of a Hottentot he is, by the same token, demolishing his own religion, since there is only one religion; or, he who by argument proposes to upset orthodoxy may sooner or later discover the unreasonableness of the Modernist. It is hardly likely that a Liberal who believes in God would fare better in a debate with a Modern Rationalist, than orthodox credulity does before the intellectualism of a Unitarian. After all the greatest difference between the orthodox believer and the Liberal is that the former accepts the authority of others, while the latter accepts his own authority. Neither authority is very authoritative.

The truth seems to be that each of the great world religions as well as each of the denominations is but the highest and noblest expression of the human beings adhering to it. Seen from this angle the whole history of religion constitutes a much more accurate interpretation of mankind, than any man among mankind has ever been able to give of religion. Man is not the expression of religion, religion is the expression of man. Let me modernize an illustration used by an ancient thinker. Religion is like a coin. Paid to a worker it is called wages, to a court a fine, to the state a tax, to the merchant a price, and to the lawyer a fee, but it is the same coin. In every case it is the means by which goods or services may be supplied to the owner. In like manner every religion no matter how crude or irrational, no matter by what name it is called, is the means by which poor struggling souls have built a way to God, or in other words, by it they have found a way of giving expression to the best within themselves.

It is not the function of Liberalism, as I conceive it, to engage in verbal conflicts. If we do, a greater wisdom may say to us "Let those who are without error cast the stones." If it should be that we have emerged from the errors of the past, we are still in the thicket of modern error, and an error is an error whether past or present, or whether we are conscious of it or not. A doctrinal controversy is like a family quarrel in which the disputants are forced to appeal to the same family history and to acknowledge that the same blood flows through their veins. Why engender prejudice over thrashing old straw? It is more fruitful to urge the brotherhood of man. Few will disagree with us on that principle, and some day we may learn how to make brotherhood effective.

The unity of all religions in the Spirit of Universal Brotherhood is the gospel or glad tidings of religious liberalism. Instead of wrangling over old doctrines which, while meaningless to us, still are sacred to the millions, it is our task to thread the diversity of human concepts with the golden thread of spiritual unity, knowing that all are on the same way of life, and all are striving for the same destiny.

All denominations on the American continent will agree on the principle of human brotherhood. We need not trouble to analyze the intellectual steps by which they have arrived at that conviction. Let them all arrive as best they can. But since all agree on the principle, can they not be united to further it? They need not, indeed they cannot be united in one body, but they could co-operate in a common cause.

Carrying this idea further, let all Liberals take the leadership in a world wide campaign for a practical brotherhood on international lines? We could approach the Mohammedan by way of Mohammed, the Buddhist by way of Buddha, the Christian by way of Christ, and the Humanitarian by way of humanity. Since they all arrive at brotherhood why trouble about the way by which they have come. Let us all unite in work for the sake of mankind, to the end that we may abolish from the earth the poverty, the economic injustice, international strife and all the great enemies of human brotherhood.

This is our great work in the future and this is my comment on the Fundamentalist-Modernist controversy. Since in philosophy we have discovered the Unity of Deity, we will surely not falter at the comparatively insignificant task of establishing a practical Unity of purpose and effort among the races, religions and classes of mankind.

*Ottawa, Canada.* WILLIAM IRVINE, M. P.

## India and the League of Nations

When Mr. Lloyd George, in the course of a debate last year, at the Oxford Union Society attempted to justify the Treaty of Versailles, that stormy-petrel of wars yet to come, he took refuge in the consolation that the Covenant of the League of Nations was an annex to that Treaty and he implied that a document which has given birth to the League of Nations could not be a bad Treaty. Mr. George could not have furnished a greater indictment both of the Treaty and the Covenant. For the Treaty of Versailles has taken away everything from the vanquished, and given them nothing by way of compensation.

Germany has been the chief target of the victors' malice and greed and nothing short of the destruction of Germany as a political unit was the dream of the "statesmen" who drafted that Treaty. Out of the 440 paragraphs of this Treaty only 26 are directed to the constitution of the League and 41 concern the recommendations for the improvement of social conditions and political rights of industrial workers. The rest sound the death-knell of Germany and Austria.

The victors had such unbounded confidence in the just character of the Treaty that, until quite recently, a mere criticism of its provisions by the Germans involved, in the Saar Basin, seven years' penal servitude, in the territory, that is to say under the direct mandate of the League of Nations as run by French Chauvinists.

Men do not gather grapes from thorns nor figs from thistles and it might, perhaps, be quite relevantly asked: What is India doing inside the League and what are the aims she pursues as a member? The answer is quite simple and straightforward. India, shut out from the Council of the League and from most of its administrative and executive organs, represented at the Assembly by nominees of the government whom public opinion in India does not acknowledge, yet seeks for opportunities which may enable her to make her contribution, however modest, toward making the League of Nations what it ought to be. Her financial contribution is, in all conscience large enough, more than that of Italy, more than Canada and Australia put together, only 30 units less than that of the British Empire.

Though her financial contribution is heavy and unlike England and France India does not get back a large portion of the amounts paid, in the shape of salaries and allowances of her officials, her chief ambition is that her spiritual contribution may be weighty and enduring to the ideals of democracy, justice and freedom. Paradoxical as it may sound, the land of the Caste System and religious divisions happens to be the only country in the Far East, endowed with inexhaustible democratic vigor and potentiality, competent and qualified to deliver Europe from the morass of its military and diplomatic entanglements.

England has been ruling India for the last 150 years and, however benevolent the intention of her rulers, the net result of the system has been the abject poverty of her masses, the destruction of her industries and the intellectual enslavement of her people. Should England be willing to reverse the process if only for a short period, and let India rule her foreign policy and her policy in the League of Nations, the present chaotic mass of democratic aspiration and militarist energy may be transformed into a real league of *all* nations, banded together to abolish war and restore peace to an exhausted world. The essence of the democratic faith is the recognition that life has a spiritual basis, that the aim of life is co-operation and that factors which thwart co-operation take away from the meaning of life.

Materialistic civilizations, committed to commercial and imperialist ends, can not be democratic, no matter whether these civilizations are Eastern or Western, as their governments are only the camp-followers of business corporations and oil magnates or Silver Kings. In their eyes, "Reparations" have more value than the life of nations, thirty pieces of silver more than the presence of the Master.

India accepted membership in the League of Nations,—and she is an original member of the League—because she paid homage to the spirit of President Wilson's utterances, which breathed out a spirit of Peace and concord among the nations. The British Government were, after the conclusion of hostilities, no doubt, anxious to improve India's status and Mr. Montagu thought that the best publicity he could give to the Indian demand for freedom was by making the Indian delegates to the Peace Conference—Lord Sinha and the Maharajah of Bikaner—sign the Treaty of Peace as co-victors with the Allies.

But the fatal error which Mr. Montagu, then Secretary of State for India, committed was in the selection of the delegates. These delegates as nominees of the foreign Government were not free to deliver the message of peace to the world, they could not insist that peace should be concluded on the basis of justice for all and freedom for India; not understanding the complexities of European intrigue they let the mighty voice of India be drowned by the din of confusion and vindictiveness. They even failed to realize that, in the spiritual contest between Clemenceau and Wilson, the latter was ignominiously betrayed and won over alike by Mr. Lloyd George, the champion of the "knock-out blow" and Mr. Clemenceau the god-father of M. Poincare.

In the meanwhile, Lord Curzon and his colleagues had taken every precaution that the great Indian leader, Mohatma Gandhi and Bal Gangadhar Tilak, "the uncrowned King of India" be not allowed to proceed to Paris, even though the Indian National Congress had in 1918 chosen them without a single dissentient voice. Passports to Paris were refused. When on his arrival in London, Mr. Tilak formed a working alliance with the British Labor party, Lord Curzon lost no time in telling the President of the Peace Conference that Indian leaders were hobnobbing with the "defeatists" in London!

The absence of effective Indian representation at the

Peace Conference has made India's position on the League of Nations one of intolerable humiliation and inequality. At a time, when to balance the budget, Lord Reading has felt compelled to double the oppressive Salt Tax, which had already weighed down the poor, it is nothing short of a scandal that India should pay for membership $341,097 (three hundred and forty-one thousand and ninety-seven dollars) which bring to her little or no compensation.

India has always risen above the pettifogging considerations of money and its equivalence in influence. But the wide-spread impression has, nevertheless, been gaining ground in India that the British Government in deliberately excluding her from membership of the Council, a seat on the International Court of Justice and positions of influence on the Secretariat have left her in a helpless position in which she can only play the second fiddle to the reactionaries of the British Empire and can not protect the interests of her people, besides being defenseless against British Dominions like South Africa which exploit the League of Nation's machinery for confirming the denial to Indian workers in the colonies of the British Empire of equality of of citizen rights.

The only effective way in which England can vindicate her good faith is by admitting India to membership of the Council of the League, to a place on the International Court of Justice and to position on the Secretariat commensurate with what has been done for others under similar conditions. England can not honorably urge the plea that as the self-governing Dominions have no seats on the Council, India is not entitled to one. In the first place, in so far as the Dominions are self-governing they may rest content with England's advocacy of their interests. Secondly their contributions are small, 15 units of South Africa, 26 of Australia, 35 of Canada as against 65 of India. As India is *not* self-governing, she need not be greatly blamed if she asks for protection against the joint conspiracies of the Dominions and the British Cabinet on such issues as Kenya, where Indians have practically negligible rights and South Africa, where General Smuts has told Mr. Sastri and Sir Tej Bahadur Sapru that Indians never will be given equality of treatment with the Boers.

The protection which India asks for can only be guaranteed if she is a member of the Council of the League. Otherwise England receives the doubtful benefit of manipulating the votes of the self-governing colonies and of India for her own ends.

Nor can the British Government claim any moral justification for bringing as "Indian delegates" retired Viceroys out of touch with the prevailing conditions in India today or petty Indian chieftains on roving commissions in England, having scanty credentials to represent either the ruling Princes or the people of India. The only accredited delegates can be those elected by the Indian National Congress or the Indian Legislative Assembly. A recent resolution of the former body has placed this beyond the region of controversy. A serious disability which is needlessly inflicted on India is that even the selected nominees of the Government represent India only once and when they have acquired some knowledge of facts and procedure they are not invited again unless they happen to be of no consequence politically. In the case of other countries the same delegates come to the Assembly year after year.

Eastern nations which have been deprived of their freedom and are subject to foreign rule are asking for the establishment of an impartial tribunal under the auspices of the League where the fundamental issue of political autonomy may be submitted to unprejudiced arbitration. But vested interests have predominant influence and it appears to be unlikely that apart from the pressure of organized movements for freedom within the territorial limits of the subject countries, the initiative should come from bankrupt statesmen who "mouth democratic platitudes, but the fear of God is not in their hearts."

The promise and potentiality of a new world-order lies hidden beneath the meager achievement and occasional intrigue, waiting to come to fruition under the inspiration of real leadership. America may provide that leadership, should she decide to come in. The League will be what *all* nations make it and not only the victors who are at the helm of affairs at present.

The Nations which are now being victimized by the Treaty of Versailles should be invited to become members, otherwise America can not be blamed for staying out.

Behind the occasional utterance or eccentric behavior of reactionaries lies the perverted mentality which believes that European reconstruction is possible in the face of confusion and subjection in the East. Disappointed Indian hope and aspiration might be driven to ally itself with disruptive movements in the West, rival powers in Europe have, in the past, made the Indian question the basis of their imperialist policy and so the vicious circle goes on.

And before all Nations should join the League Indian freedom must become an accomplished fact: otherwise we may have a League of Nations armed with powerful sanctions to exploit the East, and perpetuate India's tutelage under foreign rule. I do not know if America will join, but I do know that without American co-operation the League as at present constituted is quite inadequate to its tasks and responsibilities.

D. N. BANNERJEA.
*Member of the Commission on Intellectual Co-operation, the League of Nations.*

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THE SHRINE

We who are mothered by the Earth,
Mature through many a mystic birth.
We have a measure of dust, yet rise
Through some entreaty of the skies.
All hearts must hear the Voice above,
The importunities of Love.

Would we behold life's final shrine?
It is the Human made Divine.
To see God in His Secret Place,
We must explore a comrade's face.
What was the shrine the great seers knew?
Man's face with God's face shining through!

*Nautilus.* —*Edwin Markham.*

## Asquith's Judgment that One Man Could Have Prevented War

The most remarkable statement in Mr. Asquith's work on "The Genesis of the War," the one statement which is likely to be historic, is that concerning Baron Marschall von Bieberstein, who was for many years German ambassador at Constantinople, and had been transferred to London in 1912, only two months before his untimely death and two years before the outbreak of war. He was undoubtedly Germany's greatest diplomat with immense knowledge of European policies. Mr. Asquith says: "I am as satisfied as one can be of anything in the domain of conjecture that, if he had remained, there would have been no European war in 1914."

I once met Baron Marschall; Mr. Asquith's bold statement makes the recollection of it doubly interesting. It was in the summer of 1907 at the Hague where we spent a week during the meeting of the Second Hague Conference. Baron Marschall was the head of the German delegation. By rare fortune the two European journalists who in those years did most for the peace cause, William T. Stead and Alfred H. Fried, were our good friends, and they sat with us in the little gallery of the ancient Hall of Knights at the plenary session of the Conference, which, through the courtesy of Dr. David Jayne Hill, our minister at the Hague, we were privileged to attend. It was a memorable occasion and a picturesque one and made vastly more interesting and intelligible to us by our friends who knew the leading delegates and pointed them out as they entered. Our own Mr. Choate sat near the President. Among those pointed out was Baron Marschall von Bieberstein, a conspicuous personage who spoke briefly in the debate. We were told that he was personally much liked by everybody, and had done much to redeem the bad impression made by the German delegation at the first Conference. He was always included with Bourgeois, Barbosa of Brazil, and Choate in any list of the half dozen leaders.

The only European member whom we knew was Baron D'Estournelles de Constant, with whom we had made pleasant acquaintance at the New York Peace Congress the preceding spring. He invited us to luncheon with him at his hotel at Scheveningen by the Sea, a great center for the delegates. He introduced us to M. Bourgeois; and Mr. Stead, who was there, introduced us to Ruy Barbosa, physically the smallest, as Baron Marschall was certainly the largest. Then to our surprise and great pleasure Mr. Stead took us up to meet Baron Marschall in his rooms; and I remember well his warm greetings and hospitable conversation. He spoke English well and his presence and personality were impressive; but we little divined that the prime minister of England would by and by think of him as one who, had he lived, might have prevented the greatest calamity in history. This declaration of Mr. Asquith is indeed startling. I have often ventured the opinion that a change of ten men in places of power in Europe in 1914 and in earlier years might have prevented the war. I was far from being so bold as Mr. Asquith; but I believe he comes close to the truth. If to Bieberstein living be added Berchtold dead, he would have hit it. Even Berchtold, the Austrian minister, living, would not have ventured to try on von Bieberstein, a man of native statesmanship and immense diplomatic experience, the deception which he worked successfully on Bethman Hollweg. With Bieberstein as German Chancellor, Lammasch in power at Vienna, and a man like Miliuokov in the Russian foreign office the war would have surely been prevented.

As Lloyd George frankly declared in 1920, no government in Europe "quite meant war. It was something into which they glided or rather staggered and stumbled." They drifted into it from want of compass and pilot and mutual knowledge.

Lichnowsky, the German ambassador in 1914 at London, was a good man and a peace man, who loved not only Germany but England, but he was not a man large enough for the emergency. Bethman Hollweg seems to have been one of the best-intentioned men who desired to maintain peace in Europe and to keep Germany out of war. But he was not large enough for the emergency. It may well be as Mr. Asquith holds, that Baron Marschall would have been. Europe was plunged into the war through lack of right leadership in the right places and because she had created in her monstrous armaments a Frankenstein too big for her little politicians to handle. The primary blunder was in 1907 when, at the Hague, the World Court, conceived by Elihu Root, and now happily a reality, was not set up and unanimously agreed to with affirmative jurisdiction. Had that happened or half a dozen other individual things been different, Europe would have thirty million more citizens alive and have saved incalculable woe.

LUCIA AMES MEAD.

## "Outstanding Features of the Sacco Vanzetti Case"*

Some remarkable new evidence has come to light in the Sacco-Vanzetti case, and has greatly strengthened the demand for a new trial. This is well set forth in a pamphlet, "Outstanding Features of the Sacco Vanzetti Case," by Elizabeth Glendower Evans, published by the New England Civil Liberties Union, 16 Carver Street, Boston, price 10 cents. The pamphlet also contains much interesting information about Sacco and Vanzetti, and a collection of letters from them. Both are men of remarkable character and of unusually lovable personality. Sacco's employer, Mr. Kelly, said of him:

> A man who is in his garden at 4 a. m., and at the factory at 7, and in his garden again after supper until 9 and 10 p. m., carrying water and raising vegetables beyond his own needs, which he would bring to me to give to the poor—that man is not a "hold-up man."

The circumstances surrounding the first trial were peculiar. A series of atrocious crimes had been committed, and the police were anxious to convict somebody. Sacco and Vanzetti held unpopular opinions, and they were "labor agitators," whom the authorities would be glad to get out of the way; and the affair took place when the excitement against aliens and "radicals" was at its height. Many who followed the trial believe that the two Italians were unjustly con-

*"Outstanding Features of the Sacco Vanzetti Case Together with Letters from the Defendants." By Elizabeth Glendower Evans.

victed, and this belief is shared by thousands all over the globe; for the case has aroused world-wide interest.

A robbery and murder had been committed in broad daylight, most of the witnesses who had seen the bandits either said that Sacco and Vanzetti were not the men, or else declared that they could not identify anybody. Of the few who professed to identify them, two have now made affidavits that they lied, and a third has been proved to have a long criminal record and to be quite unreliable.

The prosecution claimed that certain marks on the mortal bullet proved it to have been fired from Sacco's pistol, and told the jury that they would be justified in bringing in a verdict of guilty on this evidence alone. Two experts were introduced to testify to this. One thought a scratch on the bullet indicated it to be Sacco's. The other, Captain William H. Proctor of the State Police, has since made affidavit that in his opinion there was no evidence that the bullet came from Sacco's pistol; it might have been fired from any pistol of the same make. He says he told the District Attorney so at the time, and warned him that if asked the question he must answer in the negative. A form of question was therefore devised which would give the jury the impression that Proctor believed the bullet to have been fired from Sacco's pistol, without his telling a verbal untruth. He was asked if he had formed an opinion about the bullets he said he had. "And what is your opinion?" "My opinion is that it is consistent with being fired by that pistol." And the District Attorney in his address to the jury laid stress on the testimony of "these experts."

Since the trial, the mortal bullet and various shells fired from Sacco's pistol have been put under a powerful compound microscope by the noted microscopist, Albert H. Hamilton, and photographed. When thus enormously magnified, the marks on the mortal bullet are clearly shown to be very different from the marks made by Sacco's pistol—a wholly different finger-print, as it were.

If a new trial is granted, acquittal is almost certain. But the litigation has been long drawn out, and very costly. The money has been contributed mainly by poor working people. Again and again the defense has almost collapsed for want of funds. At present its treasury is empty. Those who wish to save two innocent men from the electric chair and America from the shame of a gross miscarriage of justice should send their contributions to the Sacco-Vanzetti Defense Committee, 256 Hanover Street, Boston, Mass.

ALICE STONE BLACKWELL.

## THE STUDY TABLE

### The Science of Man

At last we have what has long been needed, an adequate text-book in anthropology, a real book that can be used in introducing students to the science of man.* Tylor's "Anthropology" was a remarkable book. Written forty years ago, it has been the only guide that teachers could put into the hands of beginners. Though it has long been antiquated, we have been forced to use it year after year, though compelled to excise, to piece out, to criticize and to reshape it at almost every page. Tylor's book was not written as a text-book, but for general reading. It was, and still is a great work. Kroeber's book, like Tylor's, aims to cover the entire field of anthropology, in the broadest sense of the word. It is written primarily as a text-book for class use. But, it is so interesting in its material, so clearly and attractively presented, that it will be widely and profitably read by a great body of general readers.

After a preliminary chapter in which the scope and character of anthropology are carefully presented, the author goes on to consider the antiquity and origin of man, the nature and problems of race, language, and culture. The balance of parts is well maintained and the book fulfills its claim to summarize the present status of the entire science. Ten out of the fifteen chapters are devoted to culture. Since Tylor and Lewis H. Morgan, anthropological views of culture history have undergone radical change. The idea of one single, uniform, development, through the same identical steps, is no longer held by any serious student. That the cultures of different areas may pursue quite different and varied courses of evolution is recognized. To find centers where certain elements begin and from which they spread outward is a large part of the culture study of today. The culture of any given tribe or any particular area is made up of elements from various sources. Every culture must be analyzed into elements original and locally developed, elements from some great center of influence outside, and elements from other centers of secondary importance. Thus, for most American Indian tribes, Kroeber considers that the Isthmian region (Mexico-Central America) has been the most important center of radiation; but, in any given tribe, we may find some things that have originated therein and other things that have been borrowed from neighboring tribes. Kroeber deals with the much mooted question of diffusion and parallels in a manner which seems to us particularly happy. What is the significance of cultural similarity in widely separated regions? They may be due to *diffusion* (passing from tribe to tribe or carried from place to place by a people in migration) or to the fact that the human mind acts alike independently. It has been the custom for American students to emphasize the latter and to deny the former—to regularly explain similarities by *psychical identity* and to deny diffusion. Kroeber reverses the process and is ready first to attribute similarities to diffusion and to invoke independent development only in the exceptional case. In speaking in the heartiest approval of this attitude and this phase of the book, we do not necessarily agree with every one of Kroeber's conclusions. Thus, we feel that he is still to much under the influence of the American culture mirage and that he attributes too much to Mexico, but these are minor matters. If space permitted we should speak in detail of several chapters. A valuable feature of the book is the showing of concrete examples, the *method* of analysis, comparison, and conclusion now pursued in culture-history study. The chapter—"The Growth of a Primitive religion"—is an example of this. The two concluding chapters summarizing the progress of civilization as shown by (a) old-world prehistory and archæology and (b) old-world history and eth-

*"Anthropology." A. L. Kroeber. New York: 1923. Harcourt, Brace and Co. 8vo, pp. x, 523.

nology are masterly. Kroeber's book makes frequent appeal to the eye, through maps, diagrams and graphic schemes. Some of these are borrowed, others original. The abundant use of such aids is of great value to the student. Through the last few years we have delighted in calling attention to the fact that American workers have waked to the importance of writing general works in anthropological theory. We have called attention in turn to the great works of this kind by Wissler, Lowie, and Goldenweiser. We repeat all the praise we have given these works, but feel that Kroeber's book covering a wider field, having a greater scope, forms a foundation and a background to them.

FREDERICK STARR.

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## "Mahatma Gandhi"*

Conspicuous and impressive is the combination in this volume of author and subject. Gandhi, leader of the amazing non-co-operation movement in India, is more than a revolutionist, more than the adored leader of a great people striving for political and cultural independence. By sheer purity of character and loftiness of vision, he is the outstanding spiritual figure of our time. All who know and comprehend him, compare him at once with Jesus. "The only thing lacking is the cross." To interpret this marvellous man, we have Romain Rolland, one of the greatest literary geniuses in the world today, and a prophet of profound insight and matchless courage, who, in the testing days of the Great War, became the leader and witness of those few transcendent souls who clung "above the battle" to things spiritual. The supreme non-resistant leader of the West and the supreme non-resistant leader of the East—an august combination, like the conjunction of two planets!

Rolland tells the sublime story of Gandhi's life with historical accuracy, and with rare insight and deep poetic beauty. It is the best telling of the tale we have. The book is chiefly notable and precious, however, for its interpretation of Gandhi's philosophy, the principles of thought and life which are the motive impulses of his tremendous career. The story has been told before; but nothing like this sympathetic and yet discriminating study of inward personality exists in the literature of France, England, or America. Especially notable is the account of the controversy between Gandhi and Tagore, so honorable to both of these great men.

The volume is beautifully translated, contains an interesting wood-cut frontispiece, and ends with a bibliography of Gandhi literature. It is impossible to overestimate the value of this book to those who, like the present reviewer, regard Gandhi as "the greatest man in the world" today.

JOHN HAYNES HOLMES.

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## "His Children's Children"†

Here is a book which for general interest and, in particular, New York interest, has few equals.

The family, with which the story deals, becomes the wide open door through which we can see the inner workings of the business, social and religious life of the city which, as some one once said, is like a great stomach into whose depths are thrown all kinds of people to be digested and formed into American citizens.

The family of Kaynes is Irish. The founder, Peter —better known as The Pirate—came upon the scene when railroad busting was the Big Game and when an Irishman was a new element. Old Peter "busted" and ran amuck and became a millionaire. He had children and built a palace on Fifth Avenue. Then, while traveling in his private car with his mistress, his Fate overtakes him—he is "converted" by a Salvation Army lass and turns his back upon his former folly to the extent of mending his morals, while gloating, still, upon his ill-gotten gains.

With all his short-comings the old Pirate had lovable traits and he had *power*.

Money did its part in toning down Peter's children and whitewashing them to the extent of making it possible for Rufus, the son, to be the head of many financial institutions and warden of a fashionable church.

It is with Rufus' three daughters that the book largely deals. In them we have the strength and weakness of the Kaynes surging riotously at the time when the world war let free from Pandora's Box the elements that are destined to remodel life. Diana, Claudia and Sheila stand forth as types of the Newer Youth and products of a mushroom aristocracy.

The Pirate, mellowed and really a pathetic figure, from his apartment on the top floor of his son's Fifth Avenue mansion, views his children's children with passionate love and hope. Below his rooms, the family life, hectic, wild and superficial, seethes, but the old man gets only the echo and spiritual significance. His sins have been wiped out! His children's children are the proof of it! They are beautiful, cultured, successful. He is justified.

But the reality, full of humor and humanity, is another matter. Rufus at fifty-five has the awful realization that he is "all dressed up, with nowhere to go." Business palls—it is too easy. Club life does not come naturally to him. His home is—nothing but an expensive Abiding Convenience. His wife a comic reflection upon all she strives to be. His beautiful daughters mere dancing puppets perilously tripping nearer and nearer the edge of the precipice.

But the book is not all shadow and despair. It is life and is redeemed by all that redeems life. New blood enters in; service and an awakening to responsibility and duty clarify the atmosphere. Love and a mingling of races bring hope and brightness and the "going out" of the old Pirate is as simple and sweet as if he had been a life saver instead of, at the beginning, a destroyer. The oldest daughter, Diana, has her grandfather's powers and when love and duty snatch her from the whirlpool, she becomes a wonderfully fine and inspiring woman.

Read the book!

Shake with laughter over the "family" dinner party where church and state flaunt their hypocrisy. Shudder at the "coming out" party of poor little Sheila where paid specialists engineer the debauching "introduction into society."

Can such things be? we cry. They must be true. When a novelist writes as Mr. Train does of this scene he must draw more upon fact than fancy or untruth would betray him.

All such books as "His Children's Children" are a real contribution to this age of transition. We

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* "Mahatma Gandhi." By Romain Rolland. Published by The Century Company.

† "His Children's Children." By Arthur Train. Published by Scribner's, New York.

see reflected the scenes of the times: we catch the meaning, the menace and the hope and despair. We love the youth of it; we gropingly understand youth's relation to the past: its tremendous significance to the future.

And the words that stand at the close of the book: the words carven upon the wainscoting but which had long been hidden by tapestry and forgotten, grip and silence us.

"Except the Lord build the house they labor in vain who build it."

HARRIET T. COMSTOCK.

## CORRESPONDENCE

### GOD THE GREAT PHYSICIAN

Dear Mr. Editor:

Regarding your editorial on "spiritual healing," in UNITY of Jan. 24th, I am both surprised and dismayed, and am wondering if you are such an extreme, "died-in-the-wool" modernist as to reject the authenticity of the Gospels. Surely they are crammed full of spiritual or Christian healing, and if we reject these great works what is there left that is worth while?

Jesus, the son of God, was a great and wise man who thoroughly understood God and our relations to Him, and he proved every one of his assertions of God's power by practical demonstration. I always have loved to read your editorials. They are a source of comfort in these distressing times, for the strain of hope that permeates most all of them. Something that seems to say, "God rules." Now, therefore, this one, if I agreed with you, would be most disheartening.

God surely is the one great power for good that is supreme and above *all* human power. What have we left if we disregard this great power, and cling to petty drugs administered by persons who often do not believe in God at all?

God is spirit and we His offspring and likeness are also spirit. Each one of us, however depraved in appearance, contains the "divine spark" making us all brothers. Another great reason why war, wholesale slaughter, should forever cease, for "He who hateth his brother is a murderer." But I am straying from the text.

I wonder if a wise and good man like J. H. Holmes has never thought of the fact that all causation is mental, which fact also includes disease, though we have long been taught otherwise. Now, since disease has a mental origin, what folly or superstition to put a drug into your stomach to heal what has been caused by grief, worry, anger, ignorance—in fact fear in general? Some people carry a chestnut in their pocket to ward off rheumatic attacks. King Asa was diseased in his feet, and died because he trusted the physician and not God. (II Chron., 16:11.)

It is a great blessing and a hope that people are awakening to the fact that God is the Great Physician who healeth all our diseases (also war) regardless of Fundamentalism or Modernism. Let anyone who is skeptic on this subject sit down and "entering his closet" sincerely depend wholly on God and *believe*—and then mark results.

If you think healing of the body should be divorced from religion, I fail to see where you can draw the line. What we carry in our minds consciously or unconsciously is imagined in our bodies. God is mind, spirit, and we are his offspring. The thing is so closely interwoven that you *cannot* disregard spiritual healing without disregarding God, and his works. Surely Drummond makes this fact plain, that the needs of the body and of the soul or spirit are so closely entangled that you cannot legitimately separate them. "Natural Science in the Spirit World."

I am a great admirer of UNITY, especially its editorials, and sincerely hope that J. H. H. will have more faith in the power of the Almighty for all good than to depend on humanity. God works through man, uses man to express Himself, but He *does not* have to manufacture drugs before he can heal. If so, he would be powerless on a desert island or any obscure region without a pharmacy, which we know isn't true. This does not mean any disrespect for doctors or druggists. They, too, have their places to fill, but I would not put their power above God's.

You say healing the body requires science. If God's work and control of the universe isn't scientific, pray, *what is?* Where would this world and all around it go if it weren't for science? Doesn't God use science in handling His offspring? Did He cease to be scientific when He produced man? You make the point that healing to the end of bodily health is not the proper aim of religion; but who that has ever experienced spiritual healing can deny having gained, through it, a better understanding of God?

Your assertion, my dear Mr. Holmes, that science, not prayer, is necessary to heal, is wholly unworthy of yourself, for surely prayer is a part of religion and religion, rightly understood, *is science.*

Sincerely yours,

*Watertown, Wis.* (Mrs.) CLARA KUENZI.

### ART AND RELIGION

Editor of UNITY:

After reading the communications of Mr. Heeb and Mr. Robinson I am at a loss to know why they pride themselves upon their dislike of ritual and symbols; nor why they identify Quaker plainness with intellectual freedom and liberal thought.

There are three great universal modes of expression—music, art, and ritual—they are like three universal languages, and at one time so closely related as to be inseparable.

The earliest form of ritual is the dance, as we see it maintained by the Pueblo Indians of New Mexico. The ritual dance is the mother of the drama and of all forms of pageantry.

I have known a few people who dislike music, and some who, like George II, prided themselves on their disregard "for bainting and boetry." Were such people wise in their gratulations?

There are some intelligent people who, like H. L. Mencken, consider poetry to be the art of child-like races and consider that it is because we have outgrown such childishness that we no longer produce first-class poets. They do not offer any proof that the ages that produced Homer, Æschylus, Dante, and Shakespeare were of a lower order of intelligence than our highly intelligent America that seems incapable of such productions.

The trouble with the Reformation was that it was directed by single-track minds. One-idea reformers are apt to be as narrow as they are sincere. The reformers considered it a virtue to do what we were told the German armies wantonly did—destroy the finest works of ecclesiastical art. The most beautiful abbey churches of Great Britain were wantonly wrecked. The paintings and the irreplaceable stained-glass windows of the cathedrals were destroyed. Ugliness became synonymous with "the true gospel," and beauty and art became associated with "popishness." The Calvinists went so far as to banish all instrumental music. The violin was solemnly declared to be of the devil. No hymns were allowed to be sung in worship: nothing but the Psalms of David. The horrid cursings of the imprecatory Psalms were to be preferred to the beautiful hymns of Bernard. The former were the breathings of the Holy Spirit while the latter were but the songs of the flesh. No wonder that the most enlightened minds of the times preferred to side with Rome rather than accept such a Reformation.

The Quakers were the ones who went the full length in the matter. They had a wonderful and beautiful truth to give to the world but they preferred to make it as inaccessible and as unattractive as possible. As I heard a young ex-Quaker girl—a radical and a worker in the cause of world peace—once remark, "What a blessing that Quaker influence did not have its way! Perhaps it might have abolished war; but its vandalism would have made the world unfit for people to live in."

I heartily grasp the hand of every enemy of war. Yet I find that Quaker principles can become just as formal, and just as traditional as Catholic symbolism. When in Pennsylvania during the war I was saddened to find that there was among so many Quakers a merely traditional and conventional hostility to war. Quakers in politics, such as Congressman Butler and Mitchell Palmer, and even Herbert Hoover, have no great reputation as pacifists.

All of this leads me to say that there does not appear to be any righteous relationship between truth, liberty, and a love of humanity on the one hand and a studied barren ugliness on the other. Nor can one see why beauty of form and color and why the art that appeals to the imagination should be wedded to priestcraft and tyranny. Rather am I convinced that he commits high treason against virtue who does anything to make evil seem attractive and virtue repellant.

## THE FIELD

*"The World is my country, to do good is my Religion"*

### WORLD COURT MEETINGS IN NORTHWESTERN STATES

For the purpose of discussing President Harding's recommendation that the United States join the World Court, more than a score of public mass meetings are now being organized in Idaho, Oregon, Washington, Montana and North Dakota. These meetings will be under the joint auspices of the World Alliance for International Friendship Through the Churches and the League of Nations Non-Partisan Association, according to an announcement made today by Linley V. Gordon, Associate Secretary of the World Alliance. Mr. Gordon leaves this week for the Northwest to make preliminary arrangements.

The speakers at these meetings will be Hamilton Holt, one of the officers and organizers of the League of Nations Non-Partisan Association, and the Reverend Nehemiah Boynton, formerly Moderator of the Congregational Church of America and pastor of the Clinton Ave. Congregational Church of Brooklyn. The meetings will cover a period from March 14th to April 11th and will be held in the following cities and towns: Pocatello and Boise, Idaho; Baker, Pendleton, The Dalles, Eugene, Roseburg, Portland, Corvallis and Albany, Oregon; Tacoma, Seattle and Spokane, Washington; Coeur d'Alene and Wallace, Idaho; Missoula, Butte and Billings, Montana; and Fargo, North Dakota.

### ON ESTABLISHING A LIBRARY OF POETRY

**To Preserve the Poetical Writings of Every Author and to Encourage a More Profound Interest in Poetry.**

It is my objective and earnest effort to establish a library in which may be housed *every* poetical work published in English. A complete biographical and critical collection relating to poetry, poets and historical backgrounds will be here stored. All books and other articles of poetical interest will be properly classified and indexed *for public use and in the service of scholarship.*

The "Library of Poetry," through its headquarters staff, will offer assistance to all who are in any way interested in poetry, and will loan books and give access to files and collections.

Realizing the precious quality of a book, especially a volume of poetry, the staff will inculcate respect for books in the public mind. They will index and preserve *every* poetical work, translations included, that has been published in the English language. Both old and current versification, in book form, periodicals and pamphlets, are included.

As an admirer of poetry all my conscious life, it is my desire to establish just such a library and to collect all obtainable data relating to the same for the benefit of the art—for those who write and enjoy poetry. There is much satisfaction to be had in carrying out such a worthy purpose.

**Classification and Index to Collections**

BOOKS: Every publication to be indexed by (1) title, (2) author, (3) subject, with all useful bibliographical data obtainable.

POETRY PERIODICALS: These uncertain and sometimes short lived issues to be indexed by (1) names, with names of editors and publishers; (2) chronological order of titles of works and articles, with name of author; (3) contributing authors, with list of titles and dates published; (4) first lines of every verse or stanza, with references to complete work, and other data such as is useful to the reader and investigator. All other periodicals publishing poetry are to be indexed similarly.

AUTHORS' BIOGRAPHIES: Deceased authors are to be recorded by name, with date and place of birth and death, biographical and volume data, alphabetical lists of titles of all works published in book form and periodicals, books and periodical publications containing biographical references, comments or articles, related publications, such as criticisms and memoirs, will be herein recorded. Living authors will also be recorded in the same way.

TITLES: Each separate work to be indexed by title in one general file, with references to author and publication or periodical taken from.

FIRST LINES: This group will include the first lines of each verse or stanza of every separate work and definitely place them in view of the interest which the public have in such lines and the general difficulty in locating same.

DATES OF POETICAL INTEREST: We shall also compile and keep available a record of dates of particular interest in this field.

ORGANIZATIONS: My purpose is to record the names of all organizations having an interest in poetry and to include their locations, class, officers' names, membership requirements, activities, and such other data as are valuable.

PRIZE CONTESTS: Another object is to keep track of all poetry prize contests, with description of prizes, winning works, authors' names and such other data as may be interesting to aspirants and others.

All of these files will be placed in use in the library and access to them will be freely available. Other subjects will be classified and indexed from time to time.

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I am inclined to think that Mr. Heeb is correct when he says that leaders of liberal religious thought are showing a more friendly attitude towards the use of symbols and ritual. To me it is evidence that in this respect at least they are showing a saner conception of religious education. Granted that such things are but for the more child-like minds of the masses, the question is insistent, have we no message of truth for them that we can express in a language "understanded of the people"? Must we hand them over to be schooled by the priests of reaction? Can we not devise a symbolism that will be truthful? Is "Billy" Sunday any nearer to the gospel of freedom because he shrieks his anathemas in his shirt sleeves?

Some haters of Catholicism have been making labored efforts of late to prove that Shakespearean scholars are altogether wrong when they make Shakespeare out to be a Catholic. The Catholics still have the best of the argument. Shakespeare's friendliness for monks is very evident, as well as his liking for the adornments of Catholicism and his utter abhorrence of those sour-visaged reformers with their hatred of his art and of all the beauty that his soul loved. I fancy that he was no dogmatic Catholic. Made to choose between the grim narrowness of Protestantism and the colorful, more human environment of the ancient Church he could not help sympathizing with the latter. He suspected the sincerity of the reforming gospellers. Hence his words:

"That man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus:
Let no such man be trusted."

ERNEST WHITESMITH.

After reading this announcement of plans as proposed by me, you will at once realize the tremendous possibilities and the lasting benefits of such a library. The institution will be an honored landmark, a tribute to inspired men and women, the Poets, who have sung and are singing in each age and generation, for the benefit of humankind.

The purpose of this message is to request your views and suggestions. *How may so many volumes, periodicals, and a suitable home for their safekeeping be acquired and maintained?* This important question is, of course, to be answered by those who receive this message. Two thousand copies are being distributed to persons considered to be most interested in a project for preserving the poetical works and other memorials of English literature relating to poets and poetry.

Request is made of every periodical that publishes poetry, to give this undertaking some publicity, in order to reach every one who may be interested in establishing a permanent institution of poetry, as an art and as a study, for all time.

In conclusion, all I ask is that each and every one of you who read this message and its contents, give it earnest consideration. The cause is a great one and its influence far-reaching as any scholarly foundation can hope to be. A sound and worthy project will certainly be assured of support from liberal minded and cultivated persons who cherish the best in life.

Give your frank opinions and suggestions. Helpful criticism will also be appreciated. Trusting this receives favorable consideration, and in anticipation of an early reply,

Respectfully submitted,

*—Harold Palmer Piser.*

*1361 Webster Ave., New York, N. Y.*

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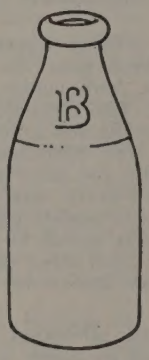

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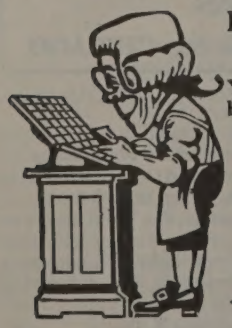

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